

SOME

# REMARKS

Recommended unto

## Ecclesiasticks

OF ALL

## PERSWASIONS.

**N**OT to trouble you with Prefaces or Apologies, it is certain, That as in the Church of the *Jews, they were not all Israel that were of Israel*, Rom. 9. 6. so in our Church they have not all been, nor yet are, all *true Church of England-men* who boast and pride themselves in monopolizing that Character to themselves: And yet I hope I may with great Truth affirm, That the *Independent Protestant Church of England*, is the best constituted Church, both for Doctrine and Discipline, in the World; and that there are both in our Hierarchie and in our Inferior Clergy, *many seven shining Stars, many true Nathaniels indeed, in whom is no guile*, John 1. 47. and yet I fear in the same Church, that as there hath been, so there are still many seven deadly Sinners, Linsey-wolsey Divines, not much unlike those of *Samaria, who feared God, yet served Idols*: or like those of *Israel who swore by the Lord and Melcom*. Whoever will seriously and impartially consider and examine the Prints of Dr. Leighton, Pryn, Bastwick and Burton, and compare them with the Prints of Harsenet, Parker, (late Bishop of Oxon) Montague, Sybthorp, Manwaring, and others, must conclude the Doctrines and Positions of these Men to be far more pernicious and destructive to whole Kingdoms than the other; and better deserved their punishment than to be rewarded with Preferments as they were. And then if we consider how Instrumental some Prelates of those times were in Punishing the one, and Preferring the other, contrary to all true Religion, and to the genius and sense of the most Pious of the Nation; thereby manifestly espousing their Cause to be their own, whereby they became *participes criminis*; by which misbehaviour of theirs they brought upon themselves contempt, and the Nation abhorred them, and would not be satisfied untill they had disenabled them by Act of Parliament, 17 Car. And if we consider the Opinions that the late Bishop of Oxon. (otherwise a pious worthy Prelate) sacrificed to the Flames in July 1683, and the purport of the Address of the other University to his Majesty in September 1681. And also the Contents of very many Sermons preached on the Ninth of September 1683. Besides very many others, rank of one and the same poysonous Leaven, all squinting towards Arbitrary Power, and, as much as in them lies, alluring and encouraging Kings to attempt the same, by rendring them absolutely Absolute, and unaccountable until *Dooms-day* in the Afternoon; whereby they become only *Nominal* (I had almost said *Pungrit*) *Church-of-England-men*, but not true *Israelites*, not true *Nathaniels* indeed: These things considered, how can I expect less than a whole host of *Chemarims* about my Ears? But when I consider that (according to the Doctrine of the Church of England) the Word of God is the only Rule of Faith and Obedience, and disapproves all implicire Faith, blind Obedience, and Infallibility, and that we are not to imbibe Doctrines on trust, and expect Salvation by

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## Some Remarks recommended unto

by a deputy Faith and Obedience. And that St. Paul exhorts us, that *we be no more henceforth children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive*, Eph. 4. 14. And the Scripture it self counts it nobleness of mind to examine the doctrines of our Teachers, whether those things are so, Act 17. 11. And the Angel of the Church of Ephesus, highly commended for that, *he had tried them which said they were Apostles and were not, and found them liars*, Revel. 2. 2. And St. Paul bids us prove all things, and hold fast that which is good, 1 Thess. 5. 21. Sure then after such Apostolical Precepts, it is no crime to inquire whether they that boast of being Church-of-England-men are so in truth or no. I appeal to your selves, Is it Fair, nay, is it Just? nay, Is it not Pride and Folly to assert Truth by arrogating to your selves the only freedom of Speech, and stopping of Mouths, and Pens, and Pens, and burning Opinions of others, equally gifted and furnished with the same means of knowledge with your selves, and have like precious Souls to save as your selves; and yet can let Popish Books, and other vile Tenets, be published and read as common as your own without Controul, Fire, or Faggot; and connive at them, but storm against Protestant Conventicles, and can let Swearers, Drunkards, Whoremungers, and Adulterers, march openly and confidently in our Streets, without so much as the Summons of an Apparitor, or Excommunication.

*Tacitus*, intending to write the Life of *Agricola*, *Incursurus tam sæva & infesta virtutibus tempora*, did beg Pardon, which otherwise he would not have done, considering that *Aurelius Rusticus* for praising *Petus Ibrahea*, calling him *virum sanctum*, was put to Death by *Nero*, *virtutem ipsam excindere concupiscens*. And also *Herennius Senecio*, because he had written the Life of *Helvidius Priscus* another *Cato* or *Brutus*, a Person of most free Speech in behalf of the Commonwealth, for calling them most Holy and Upright Persons. Besides, severity was used against the Writers of Books, charge being given to the *Ædiles* and *Trimviri capitales*, that the Works of those Noble Wits should solemnly be burnt in the Market-place, supposing that with that Fire they could stop the Mouths of the People of *Rome*, abolish the Liberty of the Senate, and suppress the Knowledge of all Mankind: Expelling withall, the Professors of Wisdom, and all good Learning and Arts, lest any sparks of Honesty should remain. Hence *Sulpitia*, a Poetess of that time,

*Nunc igitur qui res Romanas imperat inter,  
Et studia & sapiens hominum nomenque genusque,  
Omnia abice foras atque urbe excedere jussit.*

A very noble and pious Example taken from Heathenish Princes for Christians to imitate. We naturally love, nay long for forbidden Fruit, and are most inquisitive after Books forbidden, as being always jealous that *some Truths lie dormant* in such, ready to fly in the Faces of those that forbid them, and make wise Men conclude, *That Reason cannot stand on their side, who will not suffer the Reasons of both Parties to be read and published*. Gospel Truths need no such Artifices; Souls purely divine without mixtures and alloy of little pittiful ends and interests do scorn the motion, lest happily some Divine Truths may by such sinister devices be suppressed and stifled. And others being of the contrary Opinion, diametrically opposite one to the other, and each differing no farther from the one than the other from them, and neither Infallible, what would you have us poor Laicks do? death and damnation being pulpitized against us by both Perswasions, as one Opinion or the other happeneth to possess the Pulpit.

1. I say, That the differences among us are occasioned not as Christians, but as Men. The Gospel is the Gospel of Peace; Peace was the last Legacy that Christ left to his Church: *My peace I leave with you, my peace I give unto you*, John 14. 27. And his command *was to have peace one with another*, Mark 9. 50. and the *unity of the spirit is preserved by the bond of peace*, Ephes. 4. 3. But the little self-ends of Earth and Interest, of the Preferments, Ambition, and Domination, is the cause of Controversies, Animosities, and Contentions, to which Priests are as subject as others.

2. I say, There were false Prophets among the Jews, and was foretold, that as there were false Prophets among them, so there should be *false teachers among us*, 2 Pet. 2. 1. And St. Paul forewarned the Bishop of Ephesus, *That out of your own selves, should arise men speaking perverse things*, Acts 20. 30. and Christ himself, when he cautioneth



tioneth us to beware of *false Prophets by calling, which shall be found false by their teaching.* St. Paul also granteth *many to be ministers of Christ by profession, and yet in words and deeds the ministers of Satan,* 2 Cor. 11. 13, 14, 15. such *false Apostles, faith he, are deceitful workers, and transform themselves into the Apostles of Christ:* and for certain these Priests of such different Perswasions, Principles, and Doctrines, cannot both be in the right, and therefore good Reason that if poor Laicks are to live and die Eternally, according to the Doctrines our Pastors pulpit to us, it is but just, and right, that we *should try the Spirits, as commanded, John 1. 41. and judg of Doctrine as directed, Cor. 10. 15.* for certainly we are not to live by the *deputy Faith* of our Officers, but by our own Faith, and must stand and fall accordingly: Now seeing our Teachers cannot agree Doctrines (as in point of Resistance and Passive Obedience, taking and refusing new Oaths, Ceremonies, Conformity, as well as in many others they do not) and both cannot be in the right, then are their Flocks in a very sad condition, Pulpit-rebels both to the one and to the other, as the one or the other prevails, for neither are Infallible, so that we are clearly left to be our own Judges, and both Priest and People have no other Divine Rule or Authority without them (*warrantable to one another, as a common Ground or Rule, either for Holy living or decision of Controversies in Matters of Religion, unto which all ought to submit,*) but the Scriptures, nor any other within either Priest or People. But the Illumination of the Spirit so interpreting the same Scriptures as warrantable both to Priests and People; and to such whose Consciences they can so persuade can have no other ground in matters of Religion, but only from the same Scriptures; and these not being possible to be understood without Divine Illumination, which no man can know at all times to be in himself, much less to be at any time for certain in another: and therefore the Scriptures being the only infallible Rule of life, and of judging Controversies, and the Light within us no farther Light, than wherein it agrees with this Word; if it do not, it is Darknes not Light.

Now these things considered, will justifie our taking up the Cudgels for our own Defence and Justification in these great and dangerous Disputes, having Souls, Lives, Fortunes, Liberties to save and enjoy, as well as Ecclesiasticks.

Though the Church of *England* be the best constituted Church in the World, wherein the lively Oracles of God are purely Preached, and full fraught with many, very worthy pious and learned Priests and Prelates, yet there are amongst them many false Prophets, (and no wonder, was not there a *Judas* among the Twelve?) and false Teachers; nay, very many time-servers that pimp for Domination, Honors, Preferments, and other vile and base ends, and, like *Micha's Levite*, for a little better reward swallow any thing, stick at nothing, by School-quirks and false Reasonings, perverting Scriptures to rob whole Kingdoms of their Laws, Liberties, and Religion, that daub with untempered Mortar, flatter Profaneness, court and allure Royalties to Perjury and Robbery, whilst they Preach *Quod libet licet*, and Sovereignty *absolutely Absolute* to be in Kings, and their unaccountableness, betray Truths, smothering and dissembling the Strictness and Purity of holy Ways; I contend not here against the lazy Drones that suck the Honey from the Bees by their Non-residency, nor against the Dammees *Euphonia gratia*: these are personal Sins, and hurt others only by Example, and such there are; but my contest is against those Ecclesiasticks who living, and had interest at the upper end of the World, not only usurped more Powers than they had right unto, but abused those Powers and that Interest they had at Court; from which abuse of Power pulpiting *Divine Prerogatives of Kings* beyond measure, their unaccountableness, misconstruing and extending *Passive Obedience* beyond its just Bounds: Which have been the Harrangues of Prints and Pulpits, till their own Copiholds came to be concerned, come all the disturbances of Government in Church and State to whole Kingdoms. No wonder then if contempt be poured on such of the Clergy (and on such of them only) as Preach such destructive Doctrines as deserve the severe Reprimand of whole Kingdoms; for thereby all Laws, Liberty, Property, Religion, and Honesty would be trampled under foot.

Therefore it's no Crime in the Laity to stand up in the defence of their own Rights and Concerns. As it is the duty of Priests, Ministers of the Gospel, to teach us with *Wisdom and Knowledge*, so it is our duty to esteem them highly in love (if they do so) for their Works sake; and they that labour in the Word and Doctrine are worthy of double Honour and double Revenue; they cannot have too much: but they that do not Teach us with Knowledge and Understanding are worthy of neither; but when they abuse and usurp Powers, they have no right unto, and claim them as their due



due by the most Potent Claim in the World (*Jure Divino*) *monstrum horrendum!* Witness *Excommunication*, because there hath (as of old, so of more late Days) so much ill use made thereof, of which I shall only say with *Erastus de Excommunicatione*, that there is no such thing (as it is now used) in all the Scripture; in *Sanctis Scripturis nullum extat mandatum, sed commentum est pure humanum*, p. 67. Which renders the Execution thereof abominable. To wrest Scripture to maintain such unlawful Powers doth very ill become the Priests of the most High God. As it is their Duty to Teach, so it is our Privilege and Right to judge of their Doctrines, yea, and to put them in mind and admonish them also of their duty, *Coloss. 4. 17.* Mistake me not, as if this were bent against the Bishops only; no, no, Papist, Presbyter, Independant are all to blame in this Point: and it's no excuse to us if we are deceived by the cunning Craftiness of our Ghostly Fathers, whereby they lie in wait to deceive.

Rushworth,  
644, 1628.

Rush. 177.

Let us look a little back, no farther than our own Times and Memories, and let them stand or fall in the good Graces of the Kingdom, according to their Merits or Demerits. In the time of King *James*, the Parliament sitting, Dr. *Harsenet* Bishop of *Chichester* Preached a Sermon at *Whitehall* upon *Mark 12. 17.* Give unto *Cæsar*, &c. wherein he insisted, that Goods and Money were *Cæsars*, and therefore they were not to be denied unto him; at which the whole Parliament stormed and took great Offence, which that wise and peaceable Prince endeavoured to calm and qualifie by moderate Exposition thereof, to the Lords and Commons for that purpose Assembled in the Banqueting-House, viz. That the Doctor meant it according to the Laws and Customs of the Country wherein they did live. This did mollifie, but not satisfie, and therefore the Sermon was burnt to satisfie their Indignation against such vile and destructive Doctrines; for which he was well rewarded by being translated to *Norwich*, then to *York*, a shrewd sign that such Doctrines did please the Court, tho' not the Parliament. Likewise Mr. *Ric. Montague*, who 21 *Jac.* printed an Answer to the late Gag of Protestants: and about 22 *Jac.* printed another Book, Entituled, *A Treatise of the Invocation of Saints.* 1 *Car.* 1. he printed another, Entituled, *An Appeal to Cæsar*; which Books contained so many Erronious and false Doctrines, contrary to the very Articles agreed on in the Convocation held at *London 1562.* that they disoblighd the whole Nation so much that the Commons House exhibited Articles against him 1 *Car.* and prayed that he might be punished. This Cause began 21 *Jac.* when he had published a former Book, called *A new Gag for an old Goose*, and was then questioned in Parliament, and committed to the Archbishop of *Canterbury*, and ended in an Admonition only given to *Montague* by the Archbishop, who disliked that Book, and thought to suppress it but could not: It was printed and dedicated to the King; and his Cause was recommended to the Duke of *Buckingham* by the Bishops of *Oxford*, *Rocheſter*, and *St. Davids*; all mighty Church of *England* Men, (not *Puritans*) whereby they espoused it as their common Cause and Concern; and *Montague* is made his Majesties Chaplain, yet his Majesty was so just and prudent as to leave him to the Parliament; which did not please the Bishops: and the Commons House did exhibit Articles against him, and prayed his Book might be burnt and himself punished, but the Bishops prevailed so much with the King on their own behalf, that he was made first Bishop of *Chichester*, and then Bishop of *Norwich*, and his Book only called in by Proclamation, yet so as all Answers thereunto by Preaching or Writing were forbidden. For the several Answers made by Dr. *Featly*, Dr. *Goad*, in their Parallels by Mr. *Burton*, *Ward*, *Tates*, *Wotton*, *Rouse*, in a Book called *King James's Religion*, were all suppressed, and some of the Printers questioned in the High Commission: and *Montague* had a Royal Pardon, which was inquired into 4 *Car.* by the Commons House.

In the same Parliament a Petition was exhibited from some Bookfellers and Printers in *London*, complaining of the restraint of Books written against Popery; and the contrary allowed of by the only means of Dr. *Laud* Bishop of *London*, and divers of the Printers and Bookfellers were sent for by Purlevants, for Printing Books against Popery, and the Licensing is only restrained to the Bishop of *London* and his Chaplains.

*Ph. de Comines* complained, That tho' the King of *France* had a wise Council, yet they rid all upon one Horse. And must we be Priest-ridden by a Bishop and his Chaplains? Upon which Mr. *Selden* declared, That there was no Law to prevent Printing of any Books, only a Decree in *Star-Chamber*, and he advised that a Law might be made concerning Printing, else one may be Fined, Imprisoned



prisoned, and his Goods taken from him by vertue of such Decrees, which is a great invasion upon the Liberty of the Subject.

About the same time also came out *Cosins* his Book of *Seven Sacraments*, containing strange things; against whom the Commons House exhibit 21 Articles, whereof one was for calling some Gentlewomen Whores, and Jades, and Pagans, and for tearing some of their Clothes when they were in their Seats in the Church, because they would not bow to the Altar, nor at the Name of Jesus, &c. *Nelson* 789.

About this time the Clergy had wrought themselves with great Power and Interest at Court, which encouraged the Inferior Clergy to great boldness, and to pulpit any thing that might please, as the very Road of Preferment, *Teach for Hire, and Divine for Money*.

Another that did appear bare-faced, and without any Vizard, was one *Sybothorp*, Vicar of *Brackley*, scarce Batchellor of Art, who preached Feb. 22. 1626. at *Lent Assizes* at *Northampton*, on *Rom. 13. 7*. Which Sermon, called *Apostolical Obedience*, tho' full fraught with many Theses destructive to all human Society: yet had such countenance from the Court-Clergy, that they procured his Majesty to send to the Archbishop of *Canterbury* to License it for the Press, for the better grace of the business, which his Majesty did several times by *Mr. William Murrey*; but the Archbishop, like a true *Nathaniel*, refused to give it an *Imprimatur*; but not without great Reasons humbly submitted to his Majesty for his so doing. It was afterwards carried to *Dr. Worrall*, Chaplain to the then Bishop of *London*; who having hand over head Licens'd it, afterward took advice of Council; who told him, That if all in that Sermon were true, there was no *meum & tuum* left to Subjects, and that he might be called to an Account for it and hanged: Whereupon he blotted out his Name again; and the Book was afterward Licens'd by *Laud*, then Bishop of *London*, who gave it a great and stately Allowance, and caused it to be dedicated to the King, and published upon his Majesties Commission for the Raising of Money by the way of Loan; which was by such Royal Authority, to give greater countenance thereto: It taught that the King's Duty is to direct and make Laws, that nothing may excuse from Active Obedience, but what is against the Law of God, or Nature, or Impossible: That all Antiquity was absolutely for Absolute Obedience in all Civil and Temporal Things. *Laud* also allowed the Book called, *The Seven Sacraments*, with all its Errors, which were afterwards expunged.

Another bold-faced Priest, that did appear about the same time, was *Dr. Marwarig*, who promoted the same Design in two Sermons, preached before the King and Court at *Whitehall*, called *Religion and Allegiance*; in which he declared, That the King was not bound to observe the Laws of the Realm concerning the Subjects Rights and Liberty, but that his Royal Will and Command in imposing Loans and Taxes without common consent in Parliament, doth oblige the Subjects Conscience upon pain of Eternal Damnation; that they who refused to pay this Loan, offended against the Law of God and the Kings Supreme Authority, and became guilty of Impiety, Disloyalty and Rebellion; and that the Authority of Parliament is not necessary for Raising the of Aids, and Subsidies, &c. for which he was impeached in Parliament, 4 Car. for that they tended to alter and subvert the whole Frame and Fabrick of this State and Commonwealth, that they tended to infuse into the Conscience of his Majesty, the perswasion of a Power not bounding it self with Laws; which King *James*, in his Speech March 21. 1609. to the Parliament, calls *Tyranny with Perjury*: he endeavours to perswade the Conscience of the Subjects, that they are bound to obey commands illegal; yea, he damns them for not obeying them; he robs the Subject of the Property of their Goods, and seeks like *Faux* and his fellows, to blow up Parliaments, and Parliamentary Power, &c. That they held it a great presumption for a private Divine to debate the Right and Power of the King, which is a matter of such high Consequence, as to be handled only in Parliament, and that with moderation: therefore upon the whole matter he was censured to be Imprisoned during the pleasure of the House, Fined 1000 l. to make his submission at both Bars, suspended three Years from the exercise of his Ministry, disabled to have any Ecclesiastical Government, or Secular Office, for ever disabled to Preach at Court, his Book to be burnt in *London*, and in both Universities, and the re-printing thereof to be inhibited by his Majesties Proclamation.

Notwithstanding all these Censures, Reprimands, and Judgment of Parliament, yet such Juglers were the mighty Church of England Priests and Prelates, and such was the Prevalency, Potency, and Impudency of the then Court Clergy; (no *Nathaniels*)



*Nathaniels*) that they procured their Royal Pardons of all Errors heretofore committed by them, either in Speaking, Writing, or Printing, and *Manwaring* was immediately presented to the Rectory of *Stampford Rivers* in *Essex*, and had a Dispensation to hold it, together with the Rectory of *St. Giles's in the Fields*. *Rushworth's Collect.* when as the justness of the Nation required their severe Reprimands, nay, their Punishments, nay, the Muzzling of their Mouths.

These and their Abettors, (no *Nathaniels*) Bishops of *London, Durham, Rochester, Oxford*, and others, being of the same Quire and Chorus, sung the same Tune, and boasted themselves to be the true Church of *England Men*; but the Archbishop-Abbot (though Primate and Metropolitan of all *England*,) and multitudes of others, both Bishops, Priests, and Lay, much more Loyal and more True Church of *England Men* than themselves, were branded for not being right Church of *England Men*, and reviled as Puritanical, Factious; what not? Under which Notion, the Archbishop-Abbot suffered being disgraced at Court, commanded to withdraw into the Country, Sequestred, &c.

Whoever will seriously consider how Industrious, Active, and Instrumental, the Bishops then in Vogue (who were the Bishops of *London*, and his Complices, viz. *Durham, Rochester, Oxon. St. Davids*, and others) were to procure Dr. *Alexander Leighton*, a learned Scotch-man, Mr. *Burton*, B. D. Mr. *Pryn*, Barrister, and Dr. *Bastwick*, to be so inhumanly censured in the *Star-Chamber*, and *High Commission*, viz. Imprisoned, Fined, Whipt, Pillored, Ears cut off, Cheeks branded, with other Severities fitter for Infidels, nay, for Brutes rather than Christians; and for what? not truly for Crimes, scarce Peccadilloes (but rather for Rebukes of Sin,) as their Works do testify, in respect of what abominable Doctrines their own Priests preached, countenancing and preferring those that Preached them, espousing their Cause as their own, and so became *participes criminis*, tho' against the Interest and Sense of the whole Kingdom assembled in Parliament: whereby, and by their being a constant dead wait for the Court against the Kingdom, they brought so great a Disdain and Contempt on their Hierarchy, and those Courts, that the Nation was not able to bear them, and was forced to take away both these Courts, and their Privilege of Sitting in the House of Lords.

On which I shall only Remark thus much, viz. That those *Ecclesiasticks* that preached Prerogative highest, tho' to the ruine of the Nation, and tho' condemned by the whole Kingdom in Parliament, and that severely, and with high Resentments, yet when the Parliament was up, Bishop *Laud* and his Complices (no true, but *Hungry Church of England Men*) so improved their Interest at Court, that they were preferred; and others that did but Write and Preach against their violent and unconscionable Proceedings were barbarously censured and used; which the Parliament so laid to Heart, that they took away both these Courts: And when those Three, viz. *Prin, Bastwick*, and *Burton*, returned from their designed perpetual Imprisonment, they were met and caressed all along the Road, and received by the City with great Joy and Acclamations. And some while after Bishop *Laud* came to his unhappy Doom; how deservedly I judge not.

If so to countenance and prefer those that Preach Doctrines so destructive to whole Nations, and to Persecute learned and pious Men, by the Character of a right Church of *England Man*, I must confess that I cannot distinguish between *Nathaniels* and those that can swear by the Lord and Melcom. I Appeal to the whole World, whether of those two Contemporaries, Archbishop *Abbot* or Bishop *Laud*, were the *Nathaniel*, the truest Church of *England Man*? *Abbot* refusing, and *Laud* granting an *Imprimatur* to *Sibthorp's* Sermon, which was condemned to be burnt, and yet *Abbot* Discountenanced, Sequestred, sent into the Country, &c. and *Laud* advanced.

Besides, I verily believe, that it cannot be proved by any plain place of Scripture, that there is any Power under Heaven, Ecclesiastick or Civil, that hath lawful Authority to forbid any Man (lawfully qualified) to Preach the Gospel, or to Prosecute any Man for denying submission to the use of Ceremonies no ways Essential to the Salvation of Souls. If so, what are we modestly to think of those *Ecclesiasticks* and their Adherents, that ever since the Reformation Persecuted our Dissenters for Non-conforming to such commands?



What made so many of our Learned, Pious, Conscientious Clergy and Laity, Orthodox both in Life and Doctrine, cry *Migremus hinc*, and plant themselves in Foreign Barbarous Countries, but Persecutions for their Consciences, and for Rebukes of Sin rather than for any Crimes or Sins? And yet their Persecutors had the Impudency of *Abah the son of Omri*, (*who did evil in the sight of the Lord above all that went before him*,) to tax them for Troublers of *Israel*, when themselves, *Abah*-like troubled it, for they meddled not with the Conformist, but the Conformist with them; not considering that Christ came to take away the heavy Yoke of *Jewish Ceremonies*, and he and his Apostles never used nor prescribed any other; and why any other Authority should impose any other Ceremonies, and compel Obedience to them, whereby they require other Conditions of Gospel-Communion than ever Christ himself did, or his Apostles after him, is past all Understanding. They would oblige us, to shew us by any one plain place of Scripture, that Christ hath given any Charter to his Church, or to any Officers thereof, to require more Ceremonies to be admitted into his Fellowship and Worship than he himself hath done; or, to deny their Communinn, that are as capable of Heaven without the use of them, as themselves with the use of them.

To the Council met at *Jerusalem*, *Acts 15*. consisting of *Apostles*, and all the faithful in the Church, and to the Holy Ghost, it seemed good to lay upon them no greater burthen than things necessary, yet some of our *Pungril Church of England Men*, taking themselves to be wiser than either the Apostles or the Holy Ghost, have dared to impose Ceremonies and Observances, no way necessary nor conducing to the Saving of Souls, or Edification; yea, and more strictly requiring Conformity unto them, punishing more severely the breach of them, than the breach of Gods Precepts.

Tho' to err manifestly against the Scriptures, be the most dangerous and greatest blindness that can possibly befall any Christian; and the greatest Chastisement that God can impose in punishment of them, whoever shall make use of the Divine Authority to serve their own turns in any worldly Interests; yet so active is the Zeal of Priests of enlarging their own Phylacteries, their Greatness and Impery, that they make no Bones of wresting and perverting any Scripture, Old or New, to make it serve their turns; which in plain *English* is to make Godliness wait upon Gain, Pride, and Ambition.

Let us now also add and consider the grand Pique these Priestly Court Parasites (pure Church of *England Men*) have had against Puritans, (the sober and thinking part of the Nation,) and Puritanism of old, and the same under the names of *Whigs* and *Phanaticks*, the Arts and Tricks they have used to suppress the Purity and Power of Religion, by reviling their Persons, decrying and suppressing Lectures on the Week-days, Sermons on Sundays in the Afternoon, and Conventicles, and giving encouragement to Idleness, Looseness, and Prophaness in the People. Witness the Book allowing Sports on the Lord's Day; and the Countenance given thereto by the then Court Prelates and Prelatical Priests, who procured a *Royal Proclamation* to justify the same: And Archbishop *Laud* sequestred *Mr. Wilson* four Years for not Reading that Book; and prosecuted him in the High Commission Court, for not Reading the Prayers of the last Edition, commanded by the Archbishop. *Nelson 571*. Who yet Countenanced Publick Sports on the Lord's-Day by the Examples of the Reformed Churches beyond Sea, and for the Publick Dances of our Youth upon Country Greens on Sundays after the Duties of the Day; so Bishop *Bramhall* (otherwise a pious Person, and stout assertor of the Protestant Religion against Popery,) who sees nothing in them but innocent and agreeable to that under sort of People, who likewise takes the promiscuous License to unqualified Persons to read the Scripture to be far more prejudicial, nay, more pernicious than the over rigorous restraint of the Romanists, p. 641, 642, 643.

This may be the Court Dialect, and Prelatical Gospel, but certainly not Apostolical: for the same Equity for keeping the Sabbath strictly, yea, very strictly (not *Jewishly* Ceremonious) is as incumbent and obliging unto us under the Gospel at this Day as to the *Jews* under the Law. I cannot understand such Liberty to be keeping of the Sabbath, but rather a polluting of it, *Isai. 56. 2, 6*. Keeping of the Sabbath is not to rest only from bodily Labour, but to abstain from doing our own pleasures, and our own ways, and not speaking our own words, *Isai. 58. 13, 14*. and abstaining from the delights of Sin, as well as from the Works of our ordinary Callings. What! weary of strict keeping the Sabbaths here, and yet presume on the

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the expectation of an Eternity, which shall be nothing else but Sabbaths? Certainly our Sabbaths here are but an Earnest and a Pledge of that Eternal Sabbath which we desire to Celebrate with Saints and Angels in Heavenly Places. I wonder how so Pious a Prince, and of such mighty Insight and Understanding, could be so imposed upon by his Prelates, and to Countenance such a Book by his Proclamation. I wonder also how Bishop *Bramball* could shew such dislike of unqualified Persons Reading the Scriptures, (when to search them is a *Precept Universal*, and to judge of *Doctrines also*, and) whereas there's nothing in them of absolute necessity to Salvation to be believed, but what is very obvious and intelligible to every indifferent capacity.

Bold Church of *England* Men, that dare to be wiser than Almighty God, by taking upon them to foresee Dangers that God never did foresee, and to prevent them by such Methods as thwart God's own Appointments. Beyond all peradventure such Doctrines, such Practices, such Methods, can never conduce to the Benefit and Service of God's Holy Church and Chosen, or to the Purity or Propagation of the Gospel, but are rather a *muzzling of their Mouths, who should tread out their Corn, which should bring forth the food of Life Everlasting unto the People*. However, tho' there have been such Priests and Prelates that have so acted, yet I am not of their Opinion who therefore deemed them Papists in Heart. No, no, some of them have given abundant Testimony to the contrary, by their worthy Works, as of Archbishop *Laud*, *Bramball*, and others. But it is too plain that they improved what Interest they had at the upper end of the World, towards the Setting up and Advancing the *Power, Impery, and Grandeur of the Church Men*, and to keep the *Laiety* under; and did not improve their Interest towards advancing the Purity and Simplicity of the Gospel, or towards the *making of a high-way of Holiness throughout the Land, that way-fairing men, though fools, might not err therein*, *Isai. 35. 8.* that being certainly their greater Duty, to have bestowed themselves and their Interest on the benefit and Service of the Church, rather than of the Pride and Ambition of Church Men.

Thus much by way of Caution, to prevent the like for the future, being of Opinion, that the Persecuting Dissenters and Conventicles is as *Nationul a Sin* as Drinking, Drabbing, and Swearing, and ought to be as *nationally to be lamented both by Clergy and Laiety*: For I must confess my self absolutely ignorant of any one thing, or signal Constitution, from the very beginning of the Reformation to this very day, to which the Dissenters were required to conform and submit, *that was essentially necessary, either to the Salvation of Souls, or to the more pure and sincere Preaching of the Gospel, unto which they deenid their Conformity or Submission*. They would yet very much oblige us, if they would make known unto us such Constitutions, if any such there be: for if in truth they have not been such, then the Imposers, not the Dissenters, are the Separatists and Schismatics, for the very self-same Reasons that the Papists are Schismatics, not Protestants. And I am afraid that it is not Conscience, but sinister ends, that makes Prelates contend so out of measure for things no way Essential to Salvation. According to *St. Cyprian, In sinu sacerdotum ambitio dormit, ibi sub umbrâ recubat, in Secreto Thalami & fraudulenter occultat & nihil intentatum prætermittit. 442.*

About the Year 1558, there being a Custom among the People of *Paris*, in the Summer Evenings, to go out of the Suburbs of *St. German* in great Multitudes to take the *Fresco*, and to Solace themselves with divers kinds of Sports; those of the new Religion, instead of doing so, began to sing the *Psalms of David* in *French Verses*; the Multitude first laughed at the Novelty, then leaving the Sports, joyned themselves unto the Singers. And the number of those who came to that place began to increase more than usually, whereupon the Pope's *Nuntio* told the King of this Novelty, as of a thing pernicious and dangerous; because the Ministeries of Religion, usually Celebrated in the Church in the *Latin Tongue* by Religious Men only, were put into the Mouths of the common People in the *Vulgar Language*, which was an invention of the *Lutherans*; telling him, that if he did not resist the beginnings, in a short time, all *Paris* would be *Lutherans*: the King gave order that the principal Authors should be proceeded against; wherein they went not very far, having found *Anthony*, King of *Navar*, and his Wife in that Number: but for hereafter it was forbid upon pain of Death. *Trent. 410.*



Thus you see how both the *Hugonots* and *Papists* behaved themselves beyond Sea, and that the King and Queen of *Navar* were not ashamed to Conventicle openly, nor of Christ, nor of his Words, lest Christ should be ashamed of them when he shall come in his own Glory, and in his Fathers, and of the Holy Angels, Luke 9. 26. nor ashamed to search the Scriptures in their own Language, because commanded, and because in them is eternal life, John 5. 39.

This Nation and Government did presume at least, that such solemn Rebukes, such severe Reprimands as the Preachers of such Doctrines received from the whole Kingdom, represented in Parliament by King, Lords, and Commons, Clergy and Layety should have forewarned and discouraged all the succeeding Clergy for ever Preaching such destructive Doctrines again; of which we now see and feel the smart and sad effects, which our prudent Predecessors did foresee, and would have prevented by their timely Rebukes and Precautions: but they have not prevailed. In the Church of *Ephesus* there were those that boasted themselves to be Apostles, but being tried by the Angel of that Church were found Lyars. Is it not so with us? Have we not many that boast themselves to be the only true Church of *England* Men, that if tried by our Angels would be found but *Dungrits*? nay, Lyars, making Kings glad with their Wickedness, and Princes with their Lyes, *Hos.* 7. 3. But the Works, and Labour, and Patience, of our true Church of *England* Men, true *Nathaniels* indeed, cannot bear such Church of *England* Men as are so evil, as to dare to Preach and Print such enslaving Doctrines. Nay, now at this very Day its a shame to tell how such false Prophets use the Church of the Great God, by making Her a very Tool and Slave to serve their own turns, and to bring their own ends about, not caring what havock they make of the Purity and Simplicity of the Gospel.

Mr. Clifford on *Psalm* 51. 4. pulpits, That Kings, as such are above the Law, have Power to Dispense with the Law at their Pleasure, and alter Religion at Pleasure, pag. 7.

Mr. J. T— in his Sermon on *Ecclesi.* 10. 20. declares, That Resistance in all Cases, and in all its Degrees and Circumstances, absolutely unlawful, because it supposes an Appeal of the People from the King to themselves, and makes them Judges of their own Causes: for to place Sovereignty, and the last Appeal, in all the People together, is perfect nonsense, because all the People will never be of one mind while the World stands, pag. 8. 9. (and I will add, nor all the Clergy.) And yet he is so ingenious as to confess, That the Interest of a Nation is to be preferred before the Interest or Welfare of one Man: according to *John* 11. 49, 50, 51. It is expedient for us, that one man dye for the People, and that the whole Nation perish not. So that we have a sure word of Prophecie, that it is the Testimony of God himself, That a greater Interest of Mankind is to be preferred before a lesser, pag. 20, 21.

As perfect nonsense as this Priest is pleased to make Appeals unto the People to be, yet so wise were the *Roman* State, above Fifty Years before Christ's time, and so careful of their own Happiness, Rights, and Interests, that they thought it, even then, a most prudent Law: And therefore *Publius Valerius* caused it to be an Establish't Law, That Appeals should be allowed from any Magistrate to the People. *Livy* lib. 3. n. 8. And that no Man should offer to make any Magistrate without liberty of Appeal: and if he did, it should be lawful to kill him. *Ibid.* lib. 3. n. 34. For which prudent Law they honored him, by adding *Publicola* to his other name.

What the Power of the First Kings were, appears, for that *Ephron*, Chief Prince of the Children of *Heth*, would not grant *Abraham* the possession of a Sepulchre in the Land of the Children of *Heth*, but in the presence, and with the approbation of the Children of *Heth*, before all that went in at the gate of his City, *Gen.* 23.

Nor would *Hamor*, Prince of the Country, make a League with *Jacob*, but by the consent of all that went out of the gate of his City, *Gen.* 34. because all the great Concerns of the Governed was referred unto the Common Council and consent of the People; which in those Empires was easily done, which commonly was circumscribed within one or few Cities. But when Kings began to enlarge their Territories, so that all the People could not Assemble in one Place without danger of confusion; there were ordinarily instituted *Tribunes* of the People, or Officers of the Kingdom, or of the Governed, to assist and defend the Rights and Priviledges of the People, granted to them by the Law of God and Nature; and upon great Exigences great Assemblies of the Sages of the Governed were assembled, as an Epitome of the Universal People, were extraordinarily congregated to consider and consult thereof.



In the *Israelitish* Kingdom (which, by consent and judgment of all Politick Writers, was the best constituted Government of the World) was the same order observed; the King had his particular Officers, and the Kingdom theirs; *Seventy one Elders, their Captains chosen out of every Tribe, which both in War and Peace should take care of the whole*; Magistrates also in *singulis Municipiis*: that as they were to take care of the whole, so the several Officers were to take care of their particular Cities and Charges over which they were set. For David called all the Congregation when he desired to Invest Solomon in his Kingdom: when he had restored the Policy of that Nation to have it examined and approved, 1 Chron. 19. So when David was to fetch back the Ark, &c. 1 Chron. 13. which Officers, because they represented the People, it is said, the People came together; so the People rescued Jathan, whom Saul had appointed to die, 1 Sam. 14. 45. by which it appears, that an Appeal did lie from the King to the People. So the Kingdom of Israel was rent from Rehoboam by the People; by which it appears, that the Synedrium of Seventy one at Jerusalem, had the Authority, that as Kings did judge particular Persons, so these had the Power to judge Kings.

The *Hogen-Mogen* words of *Sovereign* and *Supreme*, are but *verba solennia*, words of Course and Complemental, but confer no Power: what Great and Sovereign Powers Kings by Right have, are given and limited by *Laws of common Consent*, and not *Absolute*: what other Laws of Sovereignty there are of Right that belong to them is past all Understanding, absolute Sovereignty in Kings hath no warrant beyond any Divine Law, that belongs only to God, who is Lord of all the Kingdoms of the Earth. And though Appeals to all the People may be Nonfence, yet it is very good Sense to Appeal to their Epitomy, their Representatives, their Ephori, and Tribunes to the Laws, and to the Legislators which are the Supreme and Sovereign Power of the Nation, and have an equal share in making our Laws.

The Commons House, 4 Car. 1628, having prepared a Petition to present to his Majesty, sent it to the Lords for their concurrence; who returned it, adding these words, viz. [With due regard to leave intire the Sovereign Power, wherewith your Majesty is intrusted for the Protection, Safety, and Happiness of the People.] Which terms of Sovereign Power were so distasteful to the Commons, as looking, being free from any condition, and that they were no part of the Law, no Parliamentary words, that they weakned *Magna Charta*, and all our Statutes, that by intendment and implication they might give a Sovereign Power above all those Laws, &c. and therefore would by no means admit thereof, tho' strongly contested for by the Lords. Rush. 568.

These, and such like were the things that made the Parliament in 1641 Remonstrate to his Majesty, That the most Publick and Solemn Sermons before his Majesty, were either to advance Prerogative above Law, or decry the Property of the Subject, and thereby lay a foundation of difference between the King and his People, or else Invectives to make those odious who sought to maintain the Religion and Laws of the Kingdom, and to have them weeded out of all Commissions, or other Employments of Power in the Government, that the Bishops and others of the Clergy did, by their Suspensions, Excommunications, Deprivations, and Degradations, of divers painful, learned, and pious Ministers, oppress his Majesty's Subjects; that the High Commission Court, and the Courts of the Bishops did exceed in sharpness and severity little less than the *Romish Inquisition*, that those were fittest for Ecclesiastical Preferments, and soonest obtained them, who were most virulent against Godliness and Honesty, and used means to suppress the Purity and Power of Religion, and to increase and maintain, ignorance, looseness and prophaness in the People: that the Archbishops and other Bishops and Clergy continued the Convocation by a new Commission, and turned it to a Provincial Synod, in which by an unheard of Presumption; they made Canons that contained in them many matters contrary to the Kings Prerogative, to the fundamental Laws and Statutes of the Realm, to the Right of Parliaments, to the Property and Liberty of the Subject, and matters tending to Sedition, and of dangerous Consequence; thereby establishing their own Usurpations, justifying their Altar-work, and those other Superstitions and Innovations, which they formerly introduced without warrant of Law. They imposed a new Oath upon divers of his Majesty's Subjects, both Ecclesiastical and Lay, for maintaining their own Tyranny, and laid a great Tax upon the Clergy, for supply of his Majesty; and generally they shewed themselves very affectionate to the War with Scotland, (which was the beginning



ginning of all our future mischief,) and by themselves stiled *Bellum Episcopale*, all their pretended Canons and Constitutions were armed with several censures of Suspension, Excommunication, Deprivation; by which they would have thrust out all the good Ministers, and most of the well-affected People of the Kingdom, and left an easie passage to their own design of Reconciliation with *Rome*. *Remonstr. Decemb. 15. 1641.*

This is no new way of Remonstrating against such ill Church of *England* Men, designing to enslave a free Kingdom by their Doctrines. For in the Parliament 1625, the House of Commons did Article against Mr. *Ric. Montague*, that he might be punished, and his Book burnt, for his impious and profane scoffing at Preaching, Meditations, and Conferences, (which in plain *English* is Conventickling,) Pulpits, Lectures, Bible, and all shew of Religion, and for casting the odious name of *Puritans* on Orthodox Men. *Rushworth 215.* And in the Parliament 1628, the Commons did Remonstrate against Dr. *Neal*, Bishop of *Winton*, and *Laud* Bishop of *Bath and Wells*, that there hath been no small labouring to remove that which is the most powerful means to strengthen and increase our own Religion, and to oppose both those, which is the diligent Teaching and Instructing in the true Knowledge and Worship of God; and therefore means have been sought out to depress and discountenance Pious, Painful, and Orthodox Preachers, how conformable soever, and Peaceable in their Disposition and Carriage they be; yet the preferment of such is opposed, and instead of being encouraged they are molested with vexatious Courses and Punishments, and hardly permitted to Lecture. *Rushworth 215, 633, 634.*

What were they also in their Opinion, but *high and mighty Church of England Men*, against whom the Parliament, 4 *Car.* 1628. did Declare and Remonstrate, 'That with a wicked and malicious intention, to seduce and misguide the Conscience of the Kings most Excellent Majesty, touching the observation of the Laws and Customs of this Kingdom, and of the Rights and Liberties of the Subjects, to incense his Royal Displeasure against his good Subjects, so refusing to scandalize, subvert, and impeach the good Laws and Government of this Realm, and the Authority of the High Court of Parliament, to Alienate his Royal Heart from his People, and to cause Jealousies, Sedition, and Division in the Kingdom, who did Teach that his Majesty is not bound to keep and observe the good Laws and Customs of this Realm, concerning the Rights and Liberties of the Subjects. And that his Royal Will and Command in imposing Loans and Taxes, and other Aids upon the People without common consent in Parliament, doth so far bind the Consciences of Subjects, that they cannot refuse the same without peril of *Eternal Damnation*; that those who refused the Loan did therein offend against the Law of God, against his Majesty's Supreme Authority, and by so doing became guilty of Impiety, Disloyalty, Rebellion, and Disobedience, and liable to many other Taxes and Censures; that Authority of Parliament is not necessary for the Raising of Aids and Subsidies. *Rush. 602. An. 1628.*

'That there was a general fear of secret Working and Combination, to introduce into this Kingdom *Innovation and change of our pure Religion*, by Persons much favoured and advanced, not wanting Friends even of the Clergy, near to your Majesty, namely, Dr. *Neal*, Bishop of *Winchester*, and Dr. *Laud*, Bishop of *Bath and Wells*, who are justly suspected to be unsound in their Opinions that way; It being generally held to be the High-way to Preferment and Promotion in the Church; many Scholars do bend the course of their Studies to maintain those Errors, that their Books and Opinions are suffered to be printed and published, and others written against them and in defence of the Orthodox Church are hindered and prohibited: And we find that there hath been no small labouring to remove that which is the most powerful means to strengthen and increase our own Religion, and to oppress Popery, which is the diligent Teaching and Instruction of the People in the true Knowledge and Worship of God, and therefore means have been sought out to depress and discountenance Pious, Painful, and Orthodox Preachers, peaceable in their Disposition and Carriage, and yet their Preferment of such is opposed, and instead of being encouraged they are molested with vexatious courses and pursuits, hardly permitted to Lecture, 602, 632, 634. 1628.

*Tantum Religio potuit suadere malorum  
Quæ peperit sæpè scelerata atque impia facta. 195.*

And



And our high and mighty Church of *England* Men did in our memories so superciliously manage their own haughty Resolutions, that they necessitated the Parliament to take away their High Commission and their Parliamentary Privilege, forbidding them to meddle with any Temporal Affairs: And I do not find that they are grown much more prudent yet, for that they manage themselves in this intricate juncture of time at such a rate that all Mens Mouths are ready, and stand half cockt against them, and I fear may in time provoke the Parliament to do the like or more again, they monopolizing all Government over others of themselves, which is far from being Apostolical; for in the Apostles times, and divers Ages after, all the People being under the inspection of one Bishop (vulgarly the the Pastor of a Parish) were wont to meet together, not only for Worship, but other Church Administrations; all publick Acts passed at the Assemblies of the whole People, they were consulted with, their concurrence was thought necessary, and their presence required, that nothing might pass without their Cognizance, Satisfaction, and Consent.

This was observed not only in Election of Bishops, Priests, and Officers, but in Ordination and Censures, in Admission of Members, and Reconciling of Penitents, and in Debates and Consultations about other Emergencies: but not one plain word in Scripture that one Apostle was subject to another, nor one gathered Church subject to another, or that any Man had lawful Authority to forbid Assembling of the Brethren together, whether with or without a Priest.

In summ, when Priest-craft had enlarged their Territories beyond their ancient Bounds, ( which was but one Parish, or a select Number, scarce exceeding 150 or 200, ) unto many, whereby they became Cardinals and Diocesans, &c. They thereby cajoled the People of their undoubted Rights and Privileges, and necessarily introduced an essential change of the True and Primitive Government of the Church set up by Christ, and set up one to fit their own turn and ends. In the very next Ages succeeding the Apostles, ( and so for 400 Years and more ) one Parish or single Congregation was thought sufficient for one Bishop or Pastor, so that as Christians multiplied, so separate Congregations, Bishops, or Pastors; so that there were as many Pastors or Bishops as there were several Congregations, or Churches in a Province, and not one Church or Congregation subject to the Laws, Usages, or Ordinances of any other. No Churches gathered by St. *Paul* were subject to those gathered by St. *Peter*, nor *à contra* of them, or of any other of the Apostles, or of any Churches gathered by their Successors. Hence came several and diversity of Rites and Usages in the Ancient Churches, without being accounted Schismatics, Separatists, Non-cons, or Phanatics, and with perfect Love, Unity, and Uniformity, because they held the same Faith and Doctrine. And 150, or 200 Souls, was thought as many as one Bishop or one Pastor could take charge and give a good account of. So that a single Congregation, or gathered Church, was esteemed a competent Charge for an Episcopal Pastor; for the Episcopal Churches were daily multiplied, and each Church had Power to govern and order it self, and so followed such orders as every Church or gathered Congregation thought fit without being obliged to conform to those of any other Church or Congregation: they had no Rule or Order in things of this nature requiring observance, or did they regard such Uniformity as later Ages have been fond of, to the prejudice of the Unity and Peace of the Church, even to the persecuting of Righteous Men in our Kingdoms, none of those Churches used the same Prayers, all of them had not the same Creeds, they had not the same Rites in Baptism, or the Lord's Supper, nor the same way in Confirming, Marrying, or Burying: they used not the same mode either in reading the Scriptures, or Singing; they observed not the same methods in admitting Members, or preparing them for the Communion, neither proceeding to Censures or reconciling Penitents: they differed also in their Habits and Postures, they varied in their Fasts, both for time and manner, and observed not the same Festivals: This was the Uniformity of the more Pure and Primitive times, and no Persecution ensued; no Appeals allowed from one Bishop, or one Congregation to another: So that the Uniformity the latter Ages have been so fond of, is a down-right Novelty and Innovation, which hath broken the Bond of Charity and Unity, and instead thereof hath brought in Animosities, Divisions, and Separations, nay, Persecutions on God's Holy People, very unworthy and unbecoming Christian Pastors, to make such actings more their business than the suppressings of Sin, and promoting of real and strict Holiness.



All this, and much more, is so plain in ancient Writers, that none but Novices and Chits in Story can be ignorant hereof. If you will believe one of the greatest Prelates of the West, and at no less than 600 Years distance from Christ: *In una fide nihil officit Sanctæ Ecclesiæ diversa consuetudo*, saith Gregory the first; where there is one Faith its no harm to the Church if there be diversity of usages, i. e. the Church hath no harm for want of Uniformity.

And before him *Innocent* the first, who lived about the Second Century, in his *Epist. ad Decen.* writes, that *diverse in diversis locis vel Ecclesiis obtineri aut celebrari videntur.*

To the Justification whereof, and to the constant Practice thereof, even from the Days of the Apostles unto this very Day, gives abundant Testimony the Churches of the *Vaudois* (called *Waldenses*, *Albigenses*, poor Men of *Lyons*, *Chaignard*, *Tramontani*, *Lollards*, *Siccari*, *Fraticelli*, *Gazares*, *Turlepini*, &c. and for their Simplicity, Purity, and Sincerity termed *Evangelical*, having been for many Hundreds of Years injured, reproached, despised, banished, excommunicated, anathematized, Goods confiscated, tortured, wearing Miters in derision, reviled, spit upon, Ears cropt, their Flesh pincht off with Pincers, drawn with Horses, drag'd up and down, broiled, roasted, stoned to death, burnt, drowned, dismembred, smothered in Caves by hellish *Papists*, &c.) who have preserved themselves from the infection of External Ministries of other Churches, defiled with infinite human invention. It being the Tenth Article of their Belief, viz. That the inventions of Men are an unspeakable abomination before God. And their custom is, That if any of their Barbes, their Pastors, shall fall into any foul or unclean Sin, he is cast out of their company, and forbidden the Charge of Preaching. They Teach also, Article 15. 'That because the differences of Ceremonies, Customs, and Rites, which are 'used in several Churches, and are not prejudicial or hurtful to Piety, they ought 'not to be offended one with another, or contemn, hate, and persecute one another. And *Pb. Melancthon* is of the same mind in his Epistle to Mr. *Benedict* and the rest of the *Waldenses*, viz. 'that no difference and variety of Rites and Ceremonies ought to disunite our Minds.

Now, if the Churches of the *Valleys* have been Celebrated through all Ages of the Church, as they have been and are yet even to this day, as the Worshippers of God in the greatest Purity and Simplicity, and nearest the Purity and Simplicity of Christ and his Apostles, and the least tainted with *Romish* Superstitions and human Inventions, with what Face can Protestants Persecute Protestants for things indifferent, desiring to Worship God in the same Simplicity, Purity and Sincerity?

If the true Church of *England* be to be known by her Faith, Doctrine, Articles, and Sacraments, then beyond all contradiction the Non-con Presbyters and Independants are more truly right Church of *England* Men, (maugre all the Obloquies and ungrounded Prejudices against them) than those that so imperiously appropriate and usurp that Name to themselves; and happily a more sincere Homogeneous part of the Church Catholick, without infringing Unity of Faith or true Doctrine. But if Ceremonies or Usages not prescribed nor used by Christ or his Apostles in the purest Times must make the distinction, then certainly their Non-conformity is more agreeable to the Practice of Christ and his Apostles, and the Primitive Times, than the Ceremonial Usages and Practices of these later Ages: for it must appear upon due examination, that there was not one Ceremony either used or commanded in their times, and yet Converts as many, and then it will certainly and undeniably follow, that all those Ceremonies introduced since, are Innovations; and consequently, those that impose them on Severities and Censures are the Innovators and Separatists, I had almost said Schismatics; tho' some with Brows of Brags have cast those odious Names on the *Presbyters* and *Independants*. For those that impose Rites and Ceremonies, no ways Essential to the saving of Souls, on Penalties and Severities, especially unto Silencing and Suspension, to which conscientious Persons cannot submit, must be the Schismatics, or else our Separation from *Rome* can hardly be justified.

If such Tenets and Practices must be the Test and Character of true Church of *England* Men, I must confess my self not as yet so well qualified; and I believe few others yet are more true Church of *England* Men: for, indeed, I have no mind to make Religion lackey and hunt after earthly ends and purposes, lest by pertaking with other Mens Sins I should receive of their Plagues also: but



by such Practices it is plain, *that they are not all Israel which are of Israel.* The true Church of *England* Men are Men of better Principles, and more Honesty, both Bishops and others, who do comply conscientiously with the Innocent Ceremonies of our Church without Reviling, Slandering, Persecuting, or Disturbing those who do as conscientiously Preach the same Gospel in Sincerity, tho' in Conventicles, without any Ceremonies, *as Christ and his Apostles did.*

That the Churches of Christ are miserably rent and torn cannot be denied; and that the breaches thereof hath proceeded from the Pride, Ambition, Laziness, Uncharitableness, and Contentions of the Clergy, have been the chief cause thereof is as true. The renting of Christ's seamless Coat began even in the days of the Apostles, who rebuked them who said, *I am of Paul, I am of Apollo, and I of Cephas, and I of Christ; as if Christ had been divided,* 1 Cor. 1. 22. And therefore Paul besought them by the Name of the Lord Jesus Christ, *That they would all speak the same thing, and that there be no divisions amongst them: but that they be perfectly joyned together in the same mind, and in the same judgment,* ver. 10. For whereas there is among you *envying, and strife, and division, are ye not carnal, and walk as men? Who then is Paul? and who is Apollo? but Ministers by whom yee believed,* 1 Cor. 3. 3, 4, 5. And it is well known, that the wisest and most peaceable Men, (tho' of different Perswasions, as Protestants, Papists, and others,) are of Opinion, that *Constantine* and other Pious Emperours endowing the Clergy with great Powers, Priviledges, Honours, Offices, Dignities, and Preferments, hath been the occasion of the Pride, Luxury, Tyranny, Uncharitableness, and Laziness of the Clergy; and consequently, *the bane and destruction of true Holiness, Purity and Simplicity, that ought to be in the Clergy,* they being as Baits, Snares, Allurements, and Temptations, to seek and hunt after them, and so to neglect to seek the Kingdom of God in the first place as they ought to do. I may also say with many other wise and peaceable minded Men, as a very great truth, *That as through pride cometh contention,* Prov. 13. 10. so through the Pride and Haughtiness of the Clergy, more havock hath been made of Love, Charity, Purity, Sincerity, and Simplicity of the Gospel, than all the bloody Persecutions that have been in the World.

It is the Opinion of learned and judicious Mr. *Jo. Hales* in his Tract of Schism, 'That were Liturgies and publick Forms of Service so framed as that they admitted not of particular and private Fancies, but contained only such things as in which all Christians do agree on: And the event shall be, that the Publick Service and Honour of God shall no ways suffer. Whereas to load our Publick Forms with the private Fancies upon which we differ, is the most sovereign way to perpetuate Schism unto the Worlds end. Prayer, Confession, Thanksgiving, Reading, and Exposition of Scriptures, Administration of Sacraments in the plainest and simplest manner, were matter enough to furnish out a sufficient Liturgy, tho' nothing either of private or Church Pomp, of Garments, of prescribed Gestures, of Imagery, of Musick, of matter concerning the Dead, of many Superfluities, which creep into the Churches under the name of Order and Decency did interpose it self. For to charge Churches and Liturgies with things unnecessary, was the beginning of all Superstition; and when scruples of Conscience began to be made, or pretended, then Schisms began to break in. If the Spiritual Guides and Fathers of the Church would be a little sparing, of incumbering Churches with superfluities, and not over-rigid in either reviving obsolete Customs, or imposing new, there were far less danger of Schism or Superstition, and all the inconveniences likely to ensue would be but this, they should in so doing yield a little to the Imbecillity of Inferiors; a thing which *St. Paul* would never have refused to do. Mean while wheresoever false and suspected Opinions are made a piece of the Church Liturgy, he that separates is not the Schismatick, for that is a like unlawful, to make Profession of known or suspected Falshoods, as to put in practice unlawful or suspect Actions.

Much of the same Opinion is Bishop *Usher*, 'If at this day we should take a Survey of the several Professions of Christianity that have any large spread in any part of the World, (as of the Religion of the *Romans*, and the Reformed Churches in our Quarters; of the *Egyptians* and *Ethiopians* in the South; of the *Gracians*, and other Christians in the East,) and should put by the Points wherein they differ one from another, and gather from one Body the rest of the Articles wherein they all did generally agree, we should find, that in those Propositions, which without Controversie are Universally received in the whole Christian World; so much

Truth



' Truth is contained, that being joyned with Holy Obedience, may be sufficient to bring Men into everlasting Salvation. His Sermon on *Ephes. 4. 13.* preached before his Majesty. 1624.

If our Ecclesiastical Grandees in the last Reformation of our Liturgy had been of St. Paul's mind, (as they ought to have been) and not abuse their Power in the Gospel; *who, though he was free from all Men, yet made himself Servant unto all, that he might gain the more; to the Jew, a Jew; to them that are under the Law, as under the Law; to them that are without the Law, as without the Law, [being not without Law to God, but under the Law to Christ.] To the weak as weak: and was made all things to all men, that by any means he might save some. And this he did for the Gospel sake, 1 Cor. 9. 18, 23. And by his so doing, he gave no offence neither to the Jews, nor the Gentiles, nor to the Church of God: but he pleased all men in all things, not seeking his own profit, but the profit of many, that they might be saved, chap. 10. ver. 32, 33.* There had been no complaining of our Prelates, nor any matter left to pick quarrels withall, and the Kingdom much happier than now it is; which Doctrine of Compliance is to be understood only of things indifferent. And our Non-cons desire but the like in things indifferent. Sure if St. Paul, so much a more excellent Person than our Pontiffs, held it his Duty thus to comply, it would be no disparagement to our Prelates to do the same.

Certainly none will dare to aver, That our *Conventicles*, *quatenus Conventicles*, are unlawful, but unlawful only upon Presumptions, and ungrounded Prejudices, and Surmizes that their Non-conformist Teachers (mostly Presbyterians or Independants) do teach or foment Rebellion, Schism, Faction. Now if in truth they are not guilty of such Crimes, but their good Conversation is falsely abused by them, *1 Pet. 3. 16.* What have such Conformist Church of England Men to answer for themselves, that so slander them by laying such Crimes to their charge as they are no ways guilty of, and in their Pulpits, out of which nothing should be Preach't, but what is as true as Gospel?

One Mr. *J. T.* in his Sermon on *Eccl. 10. 20.* pag. 29, 31. hath so hard thoughts of them, as to believe, *That we shall never be free of a Plot, if not against the Life of the King, yet against the Peace, and Honour of his Government, so long as there is one Conventicle in England left. And that as it is Death by the Laws of this Nation, for a Popish Priest to be seen upon English Ground; so it would be very well, if it were so for a Non-conforming one too.* Very Ghostly Council to come from a Minister of the Gospel of Peace! I could wish that he, and those of the like Junto, did understand their Priesthood as it ought to be understood, then they would Preach things that now were Holy, Pure, Peaceable, and of good Report, without such Trash.

This Gentleman is not alone in these stabbing Censures, there are more of his Quire that sing to the like Tune, a temper very ill becoming Preachers of the Gospel of Peace.

One other, Mr. *M. B.* (commonly known in the University by the Character of his Majesty's D—ee Chaplain was turned out (for what it's a shame to tell) tho' since crept in again,) in his Sermon on *Luke 19. 14.* tells us, That among Phanticks (a new Nick-name for old Puritans,) *their Loyalty is Rebellion, and their Religion is Treason; and whose very Gospel is the Mystery of Iniquity: and that amongst Phanticks and Atheists, transformed into malicious Fiends, by the Hellish divinity of that Monster of a Priest, the Author of Julian the Apostate, whose whole Book is as great an Apostacy from the Practice of the Primitive Christians, the Precepts of Obedience delivered by Christ and his Apostles, and Christianity it self, as ever Julian was guilty of, pag. 19.* As false a Scandal as a Priest of Baal could pulpit. These are your Boanarges, pure Church of England Men in their right Colours and Pontificalibus. Nay, the unclean Spirits, like the Frogs that came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet; which are the Spirits of Devils, which go forth unto the Kings of the Earth, &c. *Rev. 16. 13, 14.* who are not content falsely to Calumniate the Non-cons only, but to Stigmatize also true Nathaniels. Witness *M. B.* charging, as a profligate Wretch, and mercenary Scribler, the late Writer of Julian the Apostate; of which Charge, the generality, and best, and wisest, both of Clergy and Laity, do now acquit, and justifie him to be the more Orthodox, by their Pulpits, Prints, and Practices. Sure, sure, Pulpits were never designed to spit Venome, nor falsely to Calumniate any, especially for Printing and Publishing Gospel-truths; as that of lawful Resistance and Passive Obedience: which Doctrines the generality of the Nation, Lords, Commons, Bishops, Priests, Clergy, and Laity, now own and practice; and which was ever



ever the Doctrine of the Church of *England*, and of all sound Divines, tho' metamorphosised and misrepresented by some *Hungry Church of England Men*, as thwarting their sublunary designs of Pride, Ambition, Covetousness, Honours, and Preferments, very ill becoming that most excellent Spirit that ought to be in true Gospel Preachers. For in the end such Pulpiteers do but foam out their own Shame, daring in that Sacred Place to do more than *Michael the Arch-Angel, who contending with the Devil himself, durst not bring a railing accusation against him*. But I hope their Eyes are now inlightened by seeing that destructive Doctrine baffled by a Miriad of Priests and Pulpits, which the former Government would not bear, and yet the true Doctrine of *Passive Obedience*, with its just Limits and Qualifications, remains as true and as firm in the Church of *England* as ever.

These Priests are not alone in vilely Characterizing our Conventicles; for if you consult our Sermons of late Years, especially those Preached on certain Solemn Days, as those on the 30th of *January*, on the 9th of *Sept.* 1683, and the like, you will find them generally be-spattering our Conventicles, either in broad glances, or plain terms, as tho' it were the business of Christianity to revile and persecute Men for their Consciences differing from them in small things; and those indeterminate by plain places of Scriptures. Whether the Characters that these Men, and those of the same *quorum*, or the Character that I have given of them be the truest, I appeal to God and the whole Nation: however I have this for my Justification, or at least for Extenuation, *viz.* the several Addresses of several Parliaments to the King on their behalf and against their Persecutors. And if I am in an Error, it is an Error on the Right-hand, to judge them Pious that seem so, tho' in truth they were not so: I am no discernor of Hearts, God only knows them; *but Charity believeth all things, hopeth all things, and covereth a multitude of faults*. This good Opinion of mine of them is not without the Testimony of many of their grave, sober, pious, peaceable, learned, and understanding Auditors averring the same; and that they constantly pray as fervently and heartily for the King, Church, and State, as any Conformist Church of *England* Priests. And which is yet more demonstrable, their Sermons and Works in Print manifest the same to all the World, as the Works of Dr. Bates, Dr. Owen, Tho. Godwin, R. Baxter, R. Allen, and a hundred more, which declare to all the World their Sentiments, their Learning, and their Piety, wherein they are as Orthodox as other true Church of *England* Men are, tho' neither one nor the other are Infallible. And must we after such Testimonies and Demonstration of their Abilities, their Soundness of Doctrine, their Labours and Endeavours for Holy Living and Conversation, esteem them as *Monsters of Priests*, revile them, take up evil Reports against them, and load them with the guilt of all the late horrid Rebellious Plots, the Association, Fire at *New Market*, the *Rye*, and that of the late Duke of *Monmouth*, without infallible Proof and Demonstration? Sure, sure, this ought not to be. What if some few of many hundreds have been so phanatick, so mad, to ingage in some or all of these Rebellions, must all the rest be esteemed guilty therefore? Sure this can be no Righteous Judgment. Were all the Eleven Apostles Traitors because *Judas* was? Happily, if a fair computation could be made, there would be found guilty of some or of all these Rebellions, many more Atheistical Debauchees, and ill-lived Persons, than Conventiclors or Non-conformists.

Mr. J. T. himself, for all his hard Speeches against them, *is not so uncharitable as to believe, but that most of the Dissenters knew nothing of the Duke of Monmouth's Design; yet he is certain, that if it had taken effect, they would all have sided with the Conspirators against the Laws, the Monarchy, and the Church of England*, pag. 29. *Though the Hearts of Men are deceitful above all things*, yet it seems this Church of *England* Priest knows them all. I know the Opinion that the high Church of *England* Men have of the Non-conformists in general, is, *that of Villanies, the well-meaning Zealots (it's well known whom they mean thereby) are the most dangerous*. So the Ecclesiastical Politician.

If we reflect on the severe Reprimands and Censures laid upon *Sibthorp* and *Manwaring* for their destructive Principles and Doctrines of Government, and the Remonstrances of a Kingdom represented in a Parliament against those, that discountenanced good and Pious Ministers of the Gospel, and their Assembling, one would think should for ever have deterred all future Ages from entertaining any such like Principles again, and from discouraging and discountenancing Assemblies meeting only to serve God, and to save their own Souls. But I see *Hogen-Mogen Church*



Church of England Men will be so still, maugre all the Judgments, Censures, and Punishments, that a whole Kingdom can inflict upon them.

If our Conventicles are such as are represented, Factious, Rebellious, Schismatical, why do not our Tory Priests assemble themselves, and teach and practise better things? But to be like Dogs in the Manger, neither eat Hay, nor let the Horses eat: neither assemble themselves, nor suffer others that would, is no Character of a good Shepherd. As it cannot be denied, that God requires his Worship to be Publick, and Celebrated in great Congregations in the beauty of Holiness, as in Temples, Altars, Forms of Service, Set times, &c. so it cannot be denied, that God requires the inward and private Devotions, both in Heart, Closet, and Houses; and that all Assemblings of Christians for Mutual and Reciprocal help of Piety and Devotion wheresoever, and by whomsoever Celebrated, ought to be permitted without exception or stint.

It is a shame to publish it, but it is a sad truth, that the Pride, and Haughtiness of the Clergy in all Ages, and the Villanous Doctrines they teach concerning Kingly Powers and their own, have abused, and seduced, and misguided Kings into all Misgovernments, viz. That Kings have an Arbitrary Power from above, to direct what Laws, and to take what Tribute they please; that they have Power to bind the Consciences of their Subjects to the Religion they think best; that they are unaccountable to any on Earth, and that all private Consciences must be subject to the publick Conscience; without which they are no better than Statues, and Images of Authority: These, and worse, if worse may be, are the frequent Documents of our high Church of England Mens Pulpits, and Prints, which are destructive to all Governments and human Societies: So that upon the whole matter, it is no matter what Religion, or what Government God hath established, but what Kings and Princes command.

These Tory Church of England Men have no consideration how easily uncontrollable Authority degenerates into Tyranny, till the Poor have scarce a hole to hide their Heads in, or a rag to cloath their naked Backs, or a morsel of Bread to fill their hungry Bowels. Masterless Power on Earth is apt to make even Kings to forget their King and Judge in Heaven; as if Providence slept because Judgment is not speedily executed. Consider it all ye that forget God, and remember that the Redeemer of the oppressed is mighty, and never more ready to avenge the Cause of the innocent and oppressed, than when it is most neglected by his Vice-gerents. Ahab and Jezabel exercised in Israel Authority without controul. Who should punish the oppression of Naboth? the Lord takes the Cause into his own Hand, and causeth Dogs to lick his Blood in the very place where they licked the innocent Blood of Naboth; and the Dogs did eat the Flesh of Jezabel, that cursed Woman, by the wall of Jezreel: so there is Blood for Blood, and an utter extinction of Ahab's posterity, 1 Kings 21. lege Taleonis.

M. B. in his Sermon before his Majesty on the 2 Pet. 3. 16. lays down for a sure Rule, That it is the Duty of private Men to submit their Judgments, in matters of Religion, to the Determinations of those whom God hath constituted to be their Spiritual Guides and Governours, unless it manifestly appears that such Determinations are contrary to God's Word, pag. 6. And so we are if any private Man teach another any Truths, and to believe the private Man before any Spiritual Guides or Governours that preach and teach Untruths, and every Man for himself is the proper Judge of what is taught. The Apostles themselves, tho' infallible, submitted their Doctrines to the Judgment of their Disciples. Judge ye, Acts 4. 19. 1 Cor. 10. 15. and so must our Guides and Governours; which he would insinuate here to be the Clergy, i. e. Bishops and Priests; if so, he will be mistaken: they are only Officers in the Church to Teach, Baptize, &c. but the Church, in the truest sense, (i. e. the whole Congregation of the Faithful) is to govern its own Body, and the Officers thereof, not the Officers the Church; which will not please.

gently the things of the Lord; and spake boldly in the Synagogue: and yet Aquila and Priscilla his Wife, Tent-makers, when they heard him, took him home, and expounded to him the way of God more perfectly, Acts 18. 24, 25, 26.

The Ecclesiastical Politician declares, That it is absolutely necessary to the Peace and Government of the World; that the Supreme Magistrate of every Commonwealth should be vested with a Power to Govern and Conduct the Consciences of Subjects in Affairs of Religion, pag. 10. How is it possible, that the Supreme Magistrate, and our Spiritual Guides and Governours, should both have the guide of our Consciences? And that Peace and Tranquillity of Commonwealth, being the prime and most important end of Government, can never be sufficiently secured, unless Religion be subject to the Authority of the

\* Apollos Minister of Cæsarea and of Iconia, was an Eloquent Man, mighty in the Scripture, instructed in the way of the Lord, fervent in the Spirit, who spake and taught dili-



Supreme Power, pag. 11. And unless Princes have Power to bind their Subjects to that Religion that they apprehend most advantageous to publick Peace and Tranquillity, and restrain those Religious mistakes that tend to its subversion, they are no better than Statues and Images of Authority, pag. 12. For it is clear (if this Ecclesiastical Politician may be believed) that a Prince is endued with a Power to conduct Religion, and that must be subject to his Dominion as well as other Affairs of State, pag. 13. The consequence of which Doctrines are, That if Nebuchadnezzar erect his prodigious Idol, and upon pain of a fiery Furnace require all to Worship it; all People, Nations, and Languages, must presently be upon their Faces: and for their warrant for so doing, he assures them, That in Cases and Disputes of publick concernment, private Men are not properly sui Juris, they have no Power over their own Actions, they are not to be directed by their own Judgments, or determined by their own Wills; but by the Commands and Determinations of the publick Conscience. And if there be any sin in the command, he that imposed it shall answer for it, and not I whose Duty is to obey: the commands of Authority will warrant my Obedience, my Obedience will hallow, or at least excuse my Action, and so secure me from Sin, if not from Error: because I follow the best Guide, and most probable Direction I am capable of: and tho' I may mistake, my Integrity shall preserve my Innocence. In all doubtful and disputable Cases, it is better to err with Authority, than to be in the right against it; and therefore in all such matters their Commands are the Supreme Rule of Conscience: not only because the danger of a little Error (and so it is if it be disputable,) is over-weighed by the importance of the great Duty of Obedience, but because they are the fittest Judges, pag. 308, 309.

What is this but down-right asserting the abominable Papal Doctrines of Probability and of blind Obedience? brave Doctrines for a Tory Church of England Man to Preach and Print unpuné. Good God! whether are we posting? I thank God I have been taught better things, viz. Every one of us shall give account of himself to God, Rom. 14. 12. The soul that sinneth, it shall die, Ezek. 28. 20. The soul of the publick conscience shall not be put to death for the sins of the private; nor the souls of private consciences be put to death for the sins of the publick: but every man shall be put to death for his own sin, Deut. 24. 16.

Daw-Divines! to Print that the publick Conscience shall stand between the private Conscience (sinning by his Command) and the Judgment of the great Day, and excuse from Sin. I thank God that I have been taught by true Church of England Men indeed, that God never created Men, nor ever endued them with Consciences, or gave them Talents of Reason or Judgment, subject and enslaved to the Judgment, Conscience, or Reason of others; but hath endued and trusted every Man with his own proper Talent of Conscience, Reason, and Judgment to chuse for himself; according to which only he shall be judged, and stand or fall at the Day of Judgment: and not according to any publick Conscience. There would be very little need of Priests, if blind Obedience ought to prevail, and not our own free choice.

He proceeds and tells us, That God hath appointed the Magistrates to be his Trustees and Officials here upon Earth, to act and determine in moral Virtues and pious Devotions, according to all accidents and emergencies of Affairs, to assign new particulars of the Divine Law, to declare new bounds of right and wrong, which the Law of God neither doth nor can limit, pag. 18. That its absolutely necessary to the Peace and Happiness of Kingdoms, that there be set up a more severe Government over Mens Consciences, and Religions, and Perswasions, than over their Vices and Immoralities. Preface to his Eccl. Pol. p. 53. And that Princes may with less hazard give liberty to Mens Vices and Debaucheries than to their Consciences, pag. 55. I have heard it also preached before the King, That it is better to offend in Doctrine than in Discipline. Sure much Learning, or Haughty Pride, and Ambition, Self-ends, and Interest, hath made these Men mad. And so fulfilled the Prophecy of Hosea 9. 7. The Prophet is a fool, and the Spiritual man mad. Sure God hath turned these wise Ecclesiastical Politicians backwards, and made their knowledge foolish, Ifai. 44. 25.

However I will say thus much to them, That Liberty of Conscience is undeniably the right of every true Believer, viz. to judge of such things as belong chiefly to the knowledge and service of God, whether they are above the reach and light of Nature, (and therefore liable to be variously understood by human Reason,) or enjoined or forbidden by Divine Precept, and to follow that full perswasion whereby every one is assured, that his Belief and Practice, as far as he is able to apprehend, is according to the Will of God, and his Holy Spirit within him; which undoubtedly we ought to follow, much rather than any publick Conscience or Law of Man, Magistrate, or not Magistrate, as both the

Word



Word of God bids us, and the very dictate of Reason tells us, *Acts 4. 19. Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye.* And we have no other outward Divine Rule to judge by than the Scriptures, nor no other within us but the illumination of the Spirit, so interpreting that Scripture as warrantably only unto our selves, which commands us to *search the Scriptures daily, whether those things are so, Acts 17. 11.* and gives us Reason also, *let every man prove his own (not his Magistrates) work, and then shall he have rejoycing in himself alone, and not in another, (tho' publick Conscience,) for every man shall bear his own burden, Gal. 6. 4, 5.* Is it not false Doctrine in the Papists, to teach that Believers only, as the Church believes, are discharged in God's Account? Is it not the general consent of sound Protestants, that neither Traditions, Councils, nor Canons of any visible Church, much less any Edicts of any Magistrate or Civil Session, but the Scripture only can be the final Judge or Rule in matters of Religion? and that only in the Conscience of every Christian to himself. For if the Church be not sufficient to be implicitly and blindly believed, (as certain it is not) what can there else be named of more Authority than the Church, but the Conscience, than which God only is greater? *1 John 3. 20.* But if any shall pretend that the Scripture judges to his Conscience for other Men, (as this proud and saucy Politician doth,) he makes himself greater than the Church, Scripture, or Consciences of other Men: a presumption too high for any mortal, since every true Christian, able to give a reason of his Faith, hath the word of God before him, the promised holy Spirit, and the mind of Christ within him, *1 Cor. 2. 16.* A much better and safer guide of Conscience, than this Politician in publick Conscience, who in this is no less a Pope than the Pope at Rome. *The Spiritual man judgeth all things, but himself is judged of no man, 1 Cor. 2. 15.* And is not the Pope deservedly esteemed *Antichristian*, for appropriating to himself such Infallibility over both Conscience and Scripture? Whether tends all this? but to make themselves to have Dominion over our Faith, and Lords over God's Heritage; which the Apostles utterly disclaimed, and accounted themselves only helpers of our joy, and to be feeders of the flock not by constraint, but willingly, *1 Pet. 5. 2, 3. 2 Cor. 1. 24.*

If Bishop Saunderson can judge, *The Word of God doth expressly forbid us to subject our Consciences to the Judgment of any other, or to usurp Dominion over the Consciences of any other.* Saunderson's 10 Lectures 1660. v. 3. Lect. 30. §. p. 103.

Nowe but God alone hath Power to impose a Law upon the Conscience of any Man, to which it ought to be subjected as obliging by it self. For there is but one Law-giver, who can both save and destroy, *James 4. 12. not one picked out amongst many, not one above many, but one exclusively, i. e. one, and but one onely; who art thou that dost judge another? It doth not belong to thee to thrust thy sawcy Sickle into the Harvest of another Man, much less to fling thy self into the Throne of Almighty God: to him it belongeth alone to judge of the Consciences of Men, to whom alone it doth belong to impose Laws on the Consciences of men; which none can do but God alone. Conscientiis Dominari velle est Arcem Coeli invadere, said Maximilian the first; To exercise a Domination over Consciences, is to invade the Power of Heaven. He is a plunderer of the Glory of God, and an usurper of that Tower that is due unto him, that claims a right to the Consciences of Men, or practise an usurpation over them. v. Lect. 4. §. 9, 10, 11.*

He tells us moreover, That if Princes will be Resolute, (and if they will Govern, so they must be) they may easily make the most stubborn Consciences to bend to their Resolutions, pag. 271. *Princes must be sure to bind on at first their Ecclesiastical Laws with the straitest knot, and afterwards keep them in force by the severity of their execution, pag. 221. So easie is it for Men to deserve to be punished for their Consciences, that there is no Nation in the World in which (were Government rightly understood, and duly managed,) mistakes and abuses of Religion would not supply the Gallies with vastly greater Numbers than Villanies, pag. 223. Brave Doctrines for a Tory Church of England Man to Preach impuné.*

Sure this Anonimus Ecclesiastical Politician would make a brave Musty, or Inquisitor General, or a Compito, with a Dog-whip in his Hand, which would affright worse than the Inquisition, and make many much honest Men than himself know sorrow in abundance.

These and many more Positions of the same complexion are the Farci of that Pestilent Book, which well becomes a thorough-paced Church of England Priest: such Positions and Doctrines brings contempt on such of the Clergy, as being a reproach to any Church, and which the Church of England doth not Teach, and which are so



so vile, that they much more deserve Fire and Faggot than those burnt in Oxford, July 1683. but instead thereof he was made a Bishop. Whether tends all this treacherous dealings with the People of God? Whilst, like the Ministers of *Jeroboam*, ye lay such Snares in *Mispah*, and spread such Nets upon *Tabor*, teaching and perswading Kings to use Laws, Menaces, and Subtilties, to force and confine the People to *Regal and State Religion*, be it true or false? or, at least to force them to dissemble, or to walk in a neutrality, or indifferency between God and Baal; or else to make the Souls of Men and God's Glory subordinate to the Lusts and Risings of Kings and Priests, who *Balaam*-like for the hope of Honour or Preferments, or like *Micha's Levite* for a little better reward, crouch and cringe, and become more senseless of God's Glory, Wrath, and Indignation, and the eternal Welfare of the pretious Souls of God's own People than was *Balaam's* dumb Ass.

The fatal mischief of such base Flattery, and of such Pulpit Laws and Doctrines, as it was foreseen, punished, and declared to tend to the ruine of this or any other Nation, by the Wisdom of our Sage Predecessors; so we did see it was fairly fulfilling in our late Days and times. Such was the Imprudence, nay Impudence of the then Court Clergy, favourites and sycophants in those Days, that tho' *Sibthorp* and *Mainwaring* were by King and Parliament so severely doomed to be punished, yet no sooner was the Parliament up, but by the Interest of those fawning time-servers, the said *Mainwaring* and *Sibthorp* were preferred, and Archbishop *Abbot* frowned upon, because he would not License such pulpit destructive Doctrines. And it is such only of the Clergy, and other lewd Priests, that are in contempt and vile esteem with the Nation, whilst others, true Church of England Men indeed, are as highly in their Esteem and Veneration. Thus to discover Crimes of some Priests is not to Calumniate the Church of England, but that she may be purged of such Vermin.

The Reverend Dean of *Rippon* in his Sermon on 1 Kings 8. 66. is of like Mind and Principles, who therein declares, *That be the Kings Heart inclinable to any Religion or none, yet it leaves him no Rival, none to contradict him; for he is made our King by God's Law, of which the Law of the Land is only declarative. Kings must not be upbraided with their Promises; which Promises are Donatives, and it is reason the Donor should have the explaining of his own Mind: that the King is major universis, as well as singulis; that the sole Legislative Power is lodged in the King, and to him belongs the Interpretation of all Laws, and Dispensing with them: and that he may make a grant with a non obstante to them, &c.* Pure Doctrine for a Reverend Dean to Preach, and yet this pure *Wungril* Church of England Man preferred to be Bishop of *Chester* for these abominable Doctrines.

Whoever will seriously consider and compare those dismal Preachments and Prints, destructive to all human Societies, which our high Church of England Men pulpitted and printed heretofore, and how highly they were disgusted by several Parliaments, (the greatest Wisdom of our Nation,) and dissatisfied therewith, and how they stigmatized those very Doctrines, and condemning the Authors of them to mulcts and punishments, and yet when those Parliaments were up, those very false Teachers were carressed with Pardons and Preferments; whoever I say will compare those Doctrines with those Mr. *Samuel Johnson* printed and maintained, even to the undergoing of *Inquisition Torments*, and which the present Parliament and generality of the Nation now own, justify, and practise with their Lives and Fortunes, must confess that both the Reward and Punishment of the one and the other were mightily misplaced.

It is yet fresh in our own Memories when our Clergy were much more modest, when but one Temporizing *Sibthorp*, and another Court-Parasite *Mainwaring* durst Pulpit or Print such Doctrines under the Sacred Title of *Apostolick Obedience*, Licens'd by the then Bishop of *London*, and for which they received the just Censures of the King and the whole Kingdom in Parliament; which in the truest sense, is the Church, or rather the Representative Governing part both of Church and State, the Bishops and Priests being but Officers thereof; (which they do not love to hear of,) but now Confidence, nay the Brow of Brass, is the Temper and Complexion of very many Pulpits, which Thunder every where with such Documents and Outcries, as the High-ways to Preferments, always having their Mouths half-cockt to let fly at all their gain-layers, not only in the Pulpits and Prints, but also in all publick places and Meetings, as Coffee-Houses, *Westminster-Hall*, Court of Request, Lobbies in Parliament-time can witness; whereby they have obtained a new name of

Tory



*Tory Church of England Men.* They scorn to consider the black Characters they were then stigmatized and branded with by former Parliaments, as *serpens qui devorat serpentes fit Draco*, that they tended to the alteration and subversion of the whole Frame and Fabrick of the State and Common-wealth: 'That they tended to the seducing of the Conscience of the King, to increase his Royal displeasure against his Subjects, to scandalize, impeach, and subvert the good Laws and Government of the Kingdom, and Authority of Parliaments; to avert his Majesty's Mind from calling of Parliaments, to alienate his Royal Heart from his People, to cause Jealousies, Sedition, and Divisions in the Kingdom, &c. Besides these Characters, they held it a great presumption for a private Divine to debate the Right and Power of the King; which is a matter of such a nature as to be handled onely in Parliament, and that with moderation: and therefore the said two Sermons, called *Religion and Allegiance*, were adjudged to be called in, and burnt by the King's Proclamation; the Author to make his submission and acknowledgment of his Crime, to be imprisoned during the pleasure of the House, to be fined 1000 l. suspended for three Years from the Exercise of the Ministry, disabled to have any Ecclesiastical Dignity, or Secular Office, and for ever disabled to Preach at Court. A better Example to imitate and follow, than either Fire and Faggot, or the Address of the Universities, or the Pulpit Doctrines of the 9th of September 1683; wherein both King, Nobles, Prelates, and People were interested in that Judgment. Were such Tenets of such ill consequence by the Judgment of the whole Nation in those Days, and are they not the same now? where's the difference? The violation offered to plain Texts of Scripture, by perverting the true and natural sense and meaning of them, by such of the Clergy, (a Generation of Men that under the umbrage of that Sacred Canopy of Religion, as being appointed Teachers and Ministers of the Gospel, indued with the Power of Ordination, set up for themselves in an opposite and distinct Interest, separated from the rest, or Body of the Church, whereby they erect *regnum in regno* against the Purity and Sincerity of Religion and Interest of Mankind: and this they have been upon the catch to compass by little and little almost ever since the Apostles Days, and that by sinister means) hath been the occasion of all Misgovernments, by ascribing Divine Power to Kings, and that they are accountable to none but God for any male-regiment.

False Prophets! not considering if Rulers hearken to Lyes; (and such are all false glossers on Texts of Scripture,) *all his servants will be wicked*, Prov. 9. 12. such-like of the Clergy are the Time-servers and Court-Parasites, that draw odium and contempt upon that Sacred Profession that ought to be had in Reverence by all the Sons and Daughters of Men. I could wish that they would first pull out the Beams that are in their own Eyes, before they go about to remove the Motes that are in their Brothers Eyes. Should I rake (as some naked Truths have done) into the Bosome of their Regiment of their Church Discipline, I doubt it would be found so foul as not to be swept, cleansed, and purified, but by the Beesom of destruction, by reducing it to what it was in the Apostles days, and purest times, which might easily be done if Priests were more Heavenly than Earthly minded, and would first seek the Kingdom of Heaven; under which easie Government the Gospel flourished, (tho' all Nations and Kingdoms were accursed Enemies thereunto,) and would flourish now again with greater Purity than now it doth, did not our *Tory Ecclesiasticks* disdain, and think it too mean and below them to live the life of the Apostles, and as Christ himself did; who, tho' being in the Form of God, and thought it no robbery to be equal with God, yet made himself of no Reputation, and took upon him the form of a servant, and to Minister, and not be administered unto. Remember the Reprimand, and Counsels that Christ himself gave to James and John, who sought high things; but it shall not be so among you: but whoever will be great among you, let him be the Minister, Math. 20. Mark 10. Luke 22.

However let us consider what Government Christ left to his Church, and trace that as far as we can, that we may see how well it hath been observed, or how far degenerated.

The Church, the Kingdom of our Lord Jesus Christ, is the most glorious State in the World, formed in the Council of God before the Creation of the Heavens, founded on the Cross of his Son in the fulness of time, governed by his Eternal Self, quickned by his Spirit, the most valued of all his Jewels, the last End of all his Works, and the onely Scope of all his Marvels; a State not mortal, but en-



## Some Remarks recommended unto

dureth for ever, *against which the Gates of Hell shall not prevail*: It is the House of Almighty God, the Temple of his Holiness, the Pillar of his Truth, the Dwelling-place of his Grace and Glory. This Church, this Kingdom, tho' it is not of this World, yet it is first chosen, gathered, erected and established in this World, not by the Wisdom of the mighty Potentates of this World, viz. Kings, Emperors, and Armies, but by the Preaching of the Gospel, by Fishermen, and other illiterate and mean Persons, and would have its Administrations without Temporal or Secular mixtures of human Power or Policy, as so much as of inticing words, lest his People should thereby be beguiled, Col. 2. 4. but chose rather by the foolishness of Preaching to propagate his Gospel, and to confound the wise and the mighty things of the World. So Paul, 1 Cor. 2. my speech, and my preaching was not with inticing words of man's wisdom, but in demonstration of the Spirit, and of power, v. 4. That your Faith should not stand in the wisdom of Men, but in the power of God, ver. 5. However, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the Princes of the world, ver. 6. but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory, verse 7. Which none of the Princes of the world knew, &c.

The way and manner of propagating the Gospel, and gathering of Churches from the beginning was after this sort and manner, viz. Christ after his Ascension having given them their Commission, Matth. 28. 19, 20. and having filled all the Apostles with the Holy Ghost, according to his promise, Acts 1. 8. and endued them with tongues; they departed, and separated, and gathered several Congregations or Churches, so that the sound thereof went into all the Earth, and their words unto the ends of the World, Rom. 10. 18. which was after this manner, viz. Christ after his Glorious Resurrection, having led Captivity Captive he gave gifts unto men, and called some to be his Apostles, some Prophets, some Teachers and Pastors, &c. who, after they had chosen Matthias in the room of Judas the Traitor, and cloven Tongues like as Fire having sate upon each of them, and all filled with the Holy Ghost, and having preached the Gospel at Jerusalem and thereabouts, the Word of God and Number of Disciples daily increasing, from 120. to 3000. and more; for which they being persecuted by the Chief Priests and Sadduces, because they taught the People, and preached through Jesus the Resurrection of the Dead, (which seems to be the same Year that Christ was Crucified, viz. An. Mæc. 33. and 18. Tiberius) scourging some, and killing others: Which Persecution occasioned divers of the Brethren to withdraw themselves into Neighbouring Places and Countries, which gave occasion to the Gospel to be more universally spread throughout Palestine, (the Apostles yet remaining in Jerusalem,) Acts 8. who afterwards dispersing themselves, also spread the Gospel into all Nations after this sort and manner, viz. when a certain Number of Brethren, being Converted and well Instructed in the true Faith, agreed among themselves to build or hire a Temple, Tabernacle, or House, for their joint meetings and exercising their Religion, hired a Priest, and constituted a Church; and as the Number increased, so that the Church and Priest being not sufficient for them all, those who were most remote did build another, and fit themselves with more conveniences.

About the end of the First Century, or beginning of the Second, for good order and concord, and for civility and respect they did bear to their Bishop or Priest, custom began to include his consent also; which in process of time soon degenerated into Luciferian Usurpation, by the oblique Artifices of the Priests or Bishops; of which Rome in process of time taking hold, made great use to the abusing of the Power of the Brethren, and to incroach upon the Privileges of the Body of the Church.

It is not unworthy of our further observation, That all this while the Apostles and their Successors were Independent one of the other, and so were their several and select gathered Congregations. And tho' there were Thousands of Churches gathered by the Apostles and their Successors, yet there are no foot-steps remaining that the Churches gathered by any one Apostle, or Bishop, or Presbyter, were subject or did depend on any one or more Churches, gathered by any other or more Apostles.

The like is as true, after the death of the Apostles, That no one Church by what Apostle soever gathered, was left subject to any other Church gathered by any other Apostle, no nor yet subject to any other Church of their own converting and gathering, but every Church was to be governed by its own peculiar Body, observing Gospel Precepts, viz. to love one another, to do all things decently and in order, &c. Tho' the Pope hath usurped a monstrous Supremacy over all Churches, yet how, and when,



when, and by what Artifices and Tricks the Popes have usurped and monopolized it to themselves, Histories are full and plain.

It is no less worthy of our observation, That the Diocesses or the Provinces of the Pastors and Teachers, ( whether Bishops or Presbyters ) of the several congregated Churches, did not extend *beyond one Church, one Altar, or one Parish*, i. e. such a Number of Christians as might all assemble and meet to Confer, Hear, and Communicate one with another for *mutual Edification*, so that every Bishop or Presbyter might take Cognizance of every Man's Life and Conversation, and of the Spiritual state of *every individual Soul*, of such congregated Churches. And One hundred and fifty Souls were thought by St. Chrysostom and others, as many as one Pastor could well, and more than he could without great labour, discharge. *v. his Homil. in Ignat.*

Paulinus, Bishop of Tyre in Constantine's time, had but so many under his Episcopal charge, as the Panegerist in Eusebius informs us, as he could take a Personal notice of their Souls, and accurately examine the inward state of every one, acquainting himself throughly with the condition of all those Souls that were committed to him.

As Christ's Church and Kingdom excelleth and differeth from all the Kingdoms of the World, so doth its Government, ( because it was to be gathered and established in all other Kingdoms, accursed Enemies thereunto, ) therefore Heavenly Wisdom it self appointed and ordained such a Government for his Church, as it might exercise in any Nation by its own *Spiritual Laws* without the help of *human Mixtures, Superstrutions, or Politicks*, and without interfering with their Government or with their Laws, or prejudicing their Civil Rights. What alterations or additions have been made to this Government in any Nation, that Nation hath thereby as much as in them lies *reproached that Wisdom which is from above, and pure*, and out of the proud conceits of their own Wisdom and Politicks, and out of their own covetous and ambitious Projects, and out of the mean conceits of the Purity and Simplicity of the Gospel have scorned to subscribe and submit to Gods own Appointment, not contenting themselves to be *Servants and Ministers of the Church, as Christ himself, and as the Apostles were*, but will be Masters, Lords, Dukes, Marquisses, Earls, Princes, Judges, Cardinals, Pontiffs, what not? over their Flocks, and over all the Kingdoms of the World, whereby they demonstrated their *own Wisdom and Politicks to be Earthly, Sensual, Divellish*.

As if Christ ( in whom are hid all the Treasures of Wisdom and Knowledge, ) did not know what Government was fittest and best for his Church and Kingdom, who chose to establish it not by high and mighty Powers, Princes, Potentates, and Pontiffs, but by mean and inconsiderate Persons ( Fishermen, Tent-makers, and the like ) to magnifie the Power of his Grace, and thereby to confound the Wisdom of the Worldly Wise. *But so it shall not be among you: but, whoever shall be great among you, shall be your minister: And whoever shall be chiefest, shall be servant of all For even the Son of Man came not to be ministred unto, but to minister, Mark 10. 43, 44, 45.*

To this Government Christ inseparably and indispenably annexed this great Privilege and Priviledge, *viz. Liberty of Preaching and Propagating his Gospel* to all Nations, when he said, *Go teach all nations, &c.* and that beyond all contradiction of any Person or Power whatsoever, King, or Pontiff: with a command that Kings should be their Nursing Fathers.

What were they but the Chief Priests, Scribes, and Elders, that questioned Christ ( Prince of all the Kingdoms of the earth, Rev. 1. 5. and to whom God had given the Heavens for his inheritance, and the utmost parts of the earth for his possession, Psal. 2. 8. ) when he Taught in the Temple, and Preached the Gospel, *by what Authority he did those things? and who it was that gave him that authority?* Luke 20. 1, 2. And did not Christ disdain to give them a satisfactory Answer, as Persons meddling with that they had nothing to do with all? And are not those in our Days as fawcy and insolent as those proud Priests of old were, who endeavour to *murder the Mouths of those that should tread out their Corn, and bring forth the food of Life unto the People*, and that for things only indifferent, no ways Essential to Salvation? And not only so, but Persecuting them by Suspensions, depriving them of their Liberty, Maintenance, and Benefit, by Mulets, Imprisonment, &c. Plagues little inferior to those of the Hellish Inquisition, a Sin as National as Drinking, Drabbing, Swearing, or the like; and requires as National, Publick, and Solemn Humiliation for it as for those other Crimes.



In the Days of *Edward the VI.* and *Queen Elizabeth*, the Dissenters of those times insisted mainly, *That no Reformation of Church Discipline and Government could be perfect unless reduced to that state it was in, in the Apostles Days.* This, the Wisdom of those times thought neither possible, nor certain, nor absolutely convenient, because what was used in those Times the Scripture fully declareth not; so that making their Times the Rule and Canon of Church-Polity, is to make a Rule, which being not possible to be fully known, is as impossible to be fully observed. So Judicious *Hooker*. However let us trace those Times as far as we can.

Without all peradventure, and beyond all contradiction, Christ knowing that his Messengers which he sent to gather a People to himself out of *Jews* and *Gentiles*, *Heathens*, *Publicans*, and *Sinners*, by perswasive means only, were to build up his Church within the Bosoms of Kingdoms, (avowed and accursed Enemies to his Gospel,) he therefore gave them such Doctrines, and such Commissions, for Doctrine and Discipline, as they might any where Publish and Exercise in a quiet and peaceable manner; the Subjects of no Commonwealth or Kingdom being any where therein concerned in Goods, or Persons by virtue of that Spiritual Regiment whereunto Christian Religion once embraced did make them liable.

The Documents, Powers, and Directions, are recorded *sparsim* in the Gospel, but more particularly in the 18th of *Matth.* viz. *If thy Brother transgress against thee, what then? go and tell him his fault between thee and him alone: If he hear thee, thou hast gained thy Brother; but if he will not hear thee, what then? then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, what then? tell it to the Church, (i. e. to that whole congregated Church or Assembly, whereof thou and he are Members,) what then? if he neglect to hear them, let him be to thee as an Heathen or Publican, i. e. pursue him in the Courts of Civil Judicature, as thou wouldst any other that is not a Christian, i. e. as a Publican or Heathen, or any other wrong doer, not to own them as Brethren, nor to keep company with them, with such no not to eat with them, as not being worthy the Name and Profession of Christians which they had put on, they not living to the adorning but to the shame of the Gospel.*

This is the Summ of the Discipline and Government that Christ left to his Church for ought appears by any plain Scripture. *And what need of more or other?* For if the Ministers of the Everlasting Gospel have free liberty to Instruct, break Bread, exhibit the Sacraments, and Pray, the Civil Magistrate hath sufficient Power by *God's own Ordinance* to order all the rest. And their Commission extends no farther, viz. *Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, Matth. 28. 19, 20.*

*Cura Animarum* (Salvation and Damnation of Souls being of Everlasting consequence, and of the highest concern in the World to every individual,) is, beyond all peradventure and contradiction, the main Duty and Glory both of Priest and Prelate, and to be apt to teach, to be instant in season, out of season, to reprove, rebuke, and exhort with all long suffering and doctrine, 2 Tim. 4. 1, 2. for hereunto most especially, and if not onely, they are called as was *Aaron*; and if not called unto this Duty, they are called unto none by any Patent or Commission from Heaven.

This was the Government the Apostles used, and left no other; and the Gospel prospered under it then; and why it should not prosper under it still, no reason can be ascribed: however, let us trace the steps thereof, and see by what vile arts and means it became degenerated into meer worldly Forms, set up for meer worldly Ends and Interests.

In the Days of our Saviour, whilst on Earth, there was a common Purse which *Judas* carried, which was always filled and supplied with the free-will Offerings of pious devout Princes, and of private Persons, who plentifully contributed their Temporal Riches to the Churches; which was first instituted, kept, and distributed for two Ends only, viz. First, For the Necessities of Christ, and his Apostles, Preachers of the Gospel. Secondly, For Alms for the Poor, which was distributed (as the Lord commanded) by *Judas*, who was a Thief, and usurped to himself the said Goods, common to the Apostolical Colledge; and was so Covetous, that he sold to the *Jews* the very Person of Christ.

When Christ was ascended into Heaven, the Holy Apostles in the Church of *Jerusalem* kept on foot the same Holy Institution, and for the self-same Ends, viz. for the Necessities of the Ministers of the Gospel, and for Alms for the Poor; the Faithful in